



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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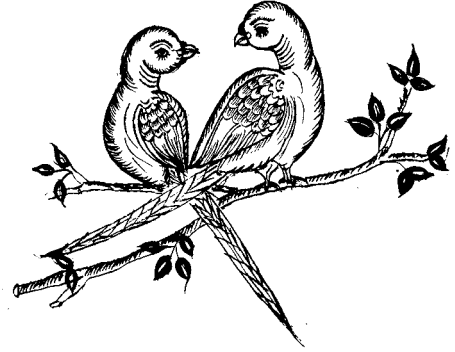
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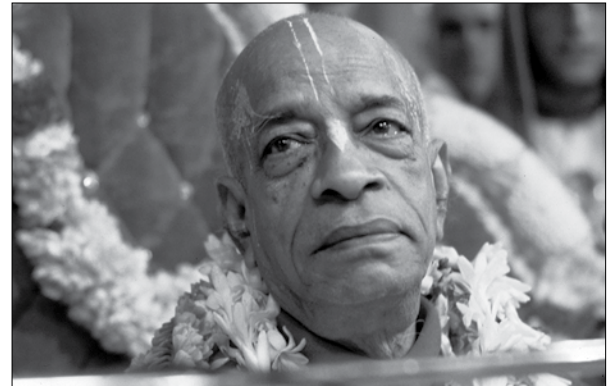
## BRAHMACHARINI ASHRAM

*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

I understand that you are trying to organize a *brāhmacāriṇī-āśrama*. A *brāhmacāriṇī-āśrama* is certainly a great necessity because there are so many girl devotees who are attached to our Krishna consciousness movement. Those who are married, there is nothing to be said – simply live together as husband and wife. But for those who are not married certainly such *brahmacārīs* and *brahmacāriṇīs* should not live together. This is a special restriction of our cult. But because in your country there is no distinction between boys and girls, man and woman, they can freely mix without any restriction. I did not give too much stricture on this point because by such a stricture they might be annoyed and whatever Krishna consciousness they are trying to develop might have been checked. But factually if you can organize a *brāhmacāriṇī-āśrama* it will be a very nice idea. (Letter to Satsvarupa, 12 July 1968.)

If there is actually a *brāhmacāriṇī-āśrama* organized by San Francisco devotees, it will be very nice to keep Jadurani as the leader of the *brāhmacāriṇīs*. (Letter to Mukunda, 4 November 1967.)



*His Divine Grace A. C. Bhaktivedanta Swami Prabhupada*

## PERSONAL RELATIONS

*Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

One who gives personal instruction to each and everyone does more for others than the platform speakers do. Generally, whatever platform speakers say cannot solve the problems of everyone in the audience, nor can it always benefit every individual. A person's defects are better rectified in a private tutorial class or private coaching than in hearing lectures in a school or college. Therefore, those who instruct particular persons separately can award them something more permanent.

— *Amṛta Vani* 18.14, collected teachings of Srila Bhaktisiddhanta Saraswati Thakur. Compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Adapted and translated into English by Bhumipati Das and Isvara Das. Touchstone Media. Mumbai. 2004.

## THE ORNAMENT OF SEQUENTIAL CONNECTIONS

Poetry in Sanskrit is considered most relishable if decorated with poetic ornaments. Scholars of the Sanskrit language broadly classify poetic ornaments into two major categories, *śabda-alāṅkāra*, ornaments based on the sounds of the words (such as alliteration and puns), and *artha-alāṅkāra*, ornaments based on the meanings of the words (such as simile, metaphor and hyperbole). Ultimately, every ornament has one purpose — to touch the minds and hearts of the reader and leave a magical impression.

When this magical impression is caused solely due to the words themselves and not due to their innate meanings then such an ornament is known as *śabda-alāṅkāra*. This includes all varieties of rhyming syllables, poetry created using only one or two syllables, and poetry which can be laid out in the form of a diagram, etc.

When the magical impression is created not by the words themselves but by their innate meanings then the resultant ornament is known as *artha-alāṅkāra*.

There are hundreds of such meaning-based ornaments. One of them is *yathā-saṅkhyā*, the ornament of sequential connections. This ornament manifests when a list of items is given in the initial part of a verse and then these items are sequentially connected to another list of items in the latter part of the verse. An early example of this in *Gauḍīya-vaiṣṇava* literature can be seen in Srīla Rupa Goswami's *Padyāvalī* (7):

*vātsalyād abhaya-pradāna-samayād ārtārti-nirvāpaṇād  
audāryād agha-śoṣanād aṅaṇita-śreyah-pada-prāpaṇāt  
sevyah śrī-patir eva sarva-jagatām ete yataḥ sāksināḥ  
prahlādaś ca vibhīṣaṇaś ca kari-rāṭ pāncāly ahalyā dhruvaḥ*

Due to showing parental affection (*vātsalya*); due to giving a promise of fearlessness (*abhaya-pradāna-samaya*); due to removing the distress of the distressed (*ārtārti-nirvāpaṇa*); due to showing magnanimity (*audārya*); due to removing all sins (*agha-śoṣaṇa*); and due to facilitating the attainment of unlimited prosperity (*aṅaṇita-śreyah-pada-prāpaṇa*) — due to all these reasons, the husband of Lakshmi is the only personality worthy of service in all of the worlds. The witnesses to these qualities [in sequence] are: Prahlad, Vibhishan, Gajendra, Draupadi, Ahalya and Dhruva.

[**Translator's Note:** Six expressions of how the Lord relates with his devotees are described initially in the verse, while the final line offers six examples of those expressions: Prahlad received parental affection from Lord Nrsimhadeva; Vibhishan received fearlessness from the Lord; Gajendra's distress was removed; Draupadi received the Lord's limitless magnanimity; Ahalya's sins were removed by the foot-touch of Lord Ram; and, finally, Dhruva was granted unlimited prosperity in his own planet.]

Srīla Jīva Goswami in his *Bhakti-rasāmṛta-śeṣa* (4.113) defines this ornament as follows:

*yathā-saṅkhyā anūddeśa uddiṣṭānām krameṇa yat*

*Yathā-saṅkhyā* is a sequential connection of the items described.

He then gives an example:

*strīṇām arīṇām mitrāṇām kṛṣṇas tais tair guṇair bhavan  
smaro daṇḍa-dharaś candras tridhaiko 'pi bhavām sthithaḥ*

Towards ladies, enemies and friends, Krishna reciprocated according to their respective moods. Thus he appeared to them, respectively, as cupid, a chastiser, and the moon. In this way he behaved in three ways although he was the same one person.

[**Translator's Note:** To the ladies he appeared as beautiful as cupid, to enemies he appeared as a chastiser, and to his friends he appeared as the soothing moon.]

Srīla Kavi Karnapur gives an example of *yathā-saṅkhyā* wherein there are three sequentially connected lists as follows:

*gopīs ca gopa-tanayās ca sura-dviṣaś ca  
rūpeṇa ca priyatayā ca bhujaujasā ca  
sammohayaṁś ca ramayaṁś ca nisūdayaṁś ca  
śrī-gokulendra-tanayo vraja-madhya-vātsīt*

To the *gopīs*, *gopas* and demons proud,  
Through beauty, affection, and strength of arm,  
He enchanted, delighted, and subdued,  
Thus the son of Nanda stayed in the dham.

[**Translator's Note:** There is a sequential connection in the people, qualities and effects described in the first three lines. The *gopīs* were enchanted through his beauty. The cowherd boys were delighted by his affection, and the demons were subdued by the strength of his arms.]



Unknown artist

Radha and Murali-manohara Krishna

Srila Baladeva Vidyabhushan gives an example of *yathā-saṅkhyā* as follows:

*unmilanti nakhair lunīhi vahati kṣaumāñcalenāvṛṇu  
kriḍā-kānanam āviśanti valaya-kvāṇaiḥ samutrāsaya  
itthaṁ pallava-dakṣiṇānila-kuhū-kaṅṭhīṣu sāṅketika-  
vyāhārāḥ subhaga tvadīya-virahe rādhā-sakhīnām mithaḥ*

[Uddhava says to Krishna], O fortunate one! Since Radha is experiencing separation from you,

her friends try to ward off any event that might increase her separation.

One sakhi says, “New flowers are budding [on the Ashoka tree], amorous winds are blowing from the south, and the cuckoo is entering the *kuñja* making loud sounds.” To which, another sakhi silently indicates, “Nip them off using your nails.” “Block it with the end of your *sārī*.” “Make loud sounds using your bangles to scare it away.”

[**Translator's Note:** The responses to the three sentences of the first *sakhi* are given sequentially by the other *sakhi*.]

Another example from Srila Baladeva Vidyabhushan's *Kāvya-kaustubha*:

*mṛga-mīna-sajjanānām tṛṇa-jala-santoṣa-vihita-vṛttinām  
lubdhaka-dhīvara-piṣunā niṣkāraṇa-vairiṇi jagati*

For the deer, the fish, and the gentleman, who only need grass, water and basic satisfaction, there are needless enemies in the world — the hunter, the fisherman and rogues.

— Translated by Hari Parshad Das from the below Sanskrit text sources.

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Unknown artist. Vintage lithograph print

Yasoda and her darling Gopal

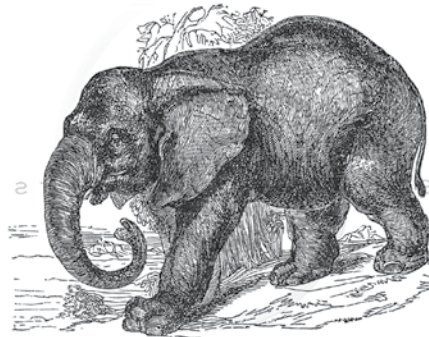
## I WILL RESIDE IN VRINDAVAN

### Srila Prabodhananda Saraswati's Vṛndāvana-mahimāmṛtam (6.1)

*sarvān eva sadā stuvāms tata itaḥ sarvān sadā prīṇayan  
sarveṣāṁ sukha-sampadaḥ svabhīṣaṇ sarvātma-bhāvaṁ bhajan  
sarvāgre vinayātibhāva-namita-grīvo nirastākhilā-  
pekṣas tu svayam āvasāmy aham idaṁ vṛndāvanaṁ pāvanam*

Always glorifying everyone, always pleasing everyone, always eagerly desiring the happiness and prosperity of all, always serving everyone as if they are my own self, always bowing my head in extreme humility to all — [some day] I will personally reside in this most purifying abode of Vrindavan free of all selfish desires and expectations.

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.net).



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